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# MODERN LANGUAGE NOTES

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## FORCE AND FUNCTION OF "SOLCH"

Adelung in his "Wörterbuch" calls attention to the improper use of "solch." Andresen in his "Sprachgebrauch und Sprachrichtigkeit" attacks this misuse so vigorously and in such spirited fashion that it attracted the interest of grammarians widely, and cald forth a general onset upon this misuse from all sides. This aduers criticism is often indiscriminat and in no case rests upon a close investigation of the historical development of the force and function of the word. The aim of this paper is to trace this historical development and to define accuratly present usage.

In accordance with the meaning of its component parts, "solch" (O. H. G. *so-lih*) often points to persons or things invested with a certain quality: "solcher Mensch," "solche Seele." It often indicates a degree, intensity: "Dieses Schiff rannte mit solcher Heftigkeit gegen die Brücke, dass es sie wirklich auseinander sprengte." These meanings are so natural and so firmly establisht that no further reference is made to them in this discussion. Attention is here directed to the demonstrativ force of "solch" which has had a rich and varied development.

"Solch" in accordance with its etymology not only indicates a quality, but it also possesses demonstrativ force. As it originally had two distinct meanings, it is not unnatural that in the course of time one meaning should overshadow the other, so that the idea of quality entirely disappears and the demonstrativ force alone remains. A similar development is seen in "welch" (O. H. G. *welih* = *wer* + *lih*), where the relativ idea has entirely overshadowd the idea of quality. This overshadowing process began very early in the case of the neuter form "solch." Even in O. H. G. it sometimes has the force of a pure demonstrativ referring to a preceding thought as a whole:

"sprichis *sulih* thu fon dir?" (Otfrid 4: 21.7) "a temet ipso *hoc* dicis?" (John 18.34) "Redestu *das* von dir selbs?" (Luther). Here German "solch" corresponds to the demonstrativ "hoc" of the Latin original. Luther here uses "das," but he is so fond of "solch" in similar connection that his extensiv employment of "solch" is characteristic of his speech and the learned theological language of the sixteenth and also of the seventeenth century. If the demonstrativ "das" had not been firmly rooted in the plain *spoken* language "solch" would hav replaced it here entirely. It seems at first difficult to account for the extensiv use of "solch" here in early N. H. G. It was not common in M. H. G. After the seventeenth century it gradually declined, but did not disappear. It is still not infrequently employd.

The question naturally arises as to the cause of the rise and decline of "solch" here. It has in N. H. G. always been a favorit in learned style. It seems to hav arisen from the desire to be accurat and precise. The attention was directed not merely to a thought as a whole, but also to the peculiar nature of the thought or the peculiar circumstances in the case. This can be seen in the exampl from Otfrid given in the preceding paragraf. It can also be seen in the following sentence from Luther: "Es sagen alle, so davon geschrieben haben, das kein schwerer pein der verdampften sein wird, denn das sie sehen werden das sie von Gott und seinen auserwelten müssen ewiglich gescheiden sein. Und ist wol zu gleuben, das *solchs* uber alle flammen und helle glut jnen wird untreglich sein" (Weimar, vol. 41, p. 118). Lookt at from this point of view there was never a time when in fact there was anything irregular here in this use of "solch." The original meaning is preservd. In another sens, however, this use is very unnatural. It is foren to the spirit of colloquial speech to make such fine distinctions. In such refer-

ences simpl "das" or "dies" spring spontaneously from the lips. In our own time natural feeling asserts itself in literature more decidedly than in early N. H. G. Unfortunately, however, the heavy labored exact learned German style which is so dreaded by us foreigners has not entirely disappeared. It even appears in novels and the daily newspapers, where it seems most unnatural to us: "So viel steht fest, dass sie hierdurch ihrem Glauben abtrünnig gemacht werden sollten. Da *solches* dem Heiligen zu Ohren kam, schlich er sich" usw. (Lauff's "Kärrekiek," p. 94). "Die Stellung des Botschafters Berchtold gestaltete sich danach wenig beneidenswert, und es bedurfte seiner ganzen Fähigkeit und Gewandtheit, um nach einiger Zeit wenigstens den Kontakt mit den massgebenden Kreisen der russischen Hofgesellschaft wiederherzustellen. Dass *solches* dem Grafen Berchtold gelungen ist, zeugt ebenso für sein diplomatisches Geschick, wie für seine genaue Kenntnis der russischen Verhältnisse" ("Hamburger Nachrichten," Feb. 20, 1912). The more we study an individual sentence like the latter of these two, the clearer it becomes that "solch" has certain just claims for recognition provided it is kept within bounds. It is the excessively obtrusive indiscriminate use of this form, sentence after sentence, page after page, that makes the German of the sixteenth and seventeenth centuries seem so unnatural and occasionally offends our feeling still in recent learned literature.

In the preceding examples only the neuter singular form is used. Luther similarly often employs other forms of "solch" to point out individuals of a particular kind or class that have been previously described by a sentence or very often by two or three words: "Da er [Christus] solt so gethan haben, im grawen rock gangen, sawer gesehen und von *gemeinen leuten* gesondert und wo er *solche* gesehen, die nasen zu gehalten und die augen weg gekeret haben, das er nicht von jnen beschmeisst würde" (Weimar, vol. 36, p. 273). Here "solche" refers to "gemeinen leuten." This use of "solch" or "ein solch" to refer to individuals that have been previously described by an adjective, genitive, or a prepositional phrase is very

common in present usage: "Das Tageblatt der Stadt brachte ebenso zwei seiner grossen Seiten voll *Reklamen für das neue Unternehmen*, und ein halbes Hundert rot gekleideter Männer trugen Tafeln mit *solchen* durch die Gassen. Gottfried Grob begegnete am frühen Morgen bei einem Geschäftsgang *einem solchen* Reklameträger" (Ernst Zahn's "Der andere Weg," chap. VIII). "Es muss sich mithin um eine organische Erweiterung des Flottengesetzes handeln, um eine wirkliche Verstärkung der ersten Kampflinie, also um *ein aktives drittes Geschwader*. Dass *ein solches* einzugliedern ist in den Verband der Hochseeflotte, haben die Erfahrungen der letzten Herbstmanöver bewiesen" ("Hamb. Nachr.," Feb. 18, 1912). These two examples from two extremes in geographical position and literary style—a North German newspaper and a beautiful Swiss novel—indicate the universality of this usage in current literature. Grammarians have suggested that "solch" here be replaced by a personal pronoun, the numeral "ein," or some other appropriate word, but the suggestion has not been heeded. This construction is so deeply rooted in present and past feeling and appeals so strongly to the sense of fitness that it has a good prospect of long life.

Luther sometimes uses "solch" almost with the force of a personal pronoun with reference to a preceding noun: "So spricht er: Er wird die *Könige* zuschmettern. Da horestu, was die sterck und macht seiner Rechten sey und was er für einen Ernst gegen *solchen* fürwenden und uben werde" (Weimar, vol. 41, p. 220). Here "solchen" refers to the idea contained in "könige" rather than to definite individuals. Hence this usage is closely related to that found in all the preceding examples. In the following (*i. e.*, seventeenth century), however, "solch" is also used to refer to a definite person or thing: "Will einer jetzund ein *Bancket* zurichten, so will er *solches* nicht auss der *Kuchen*, sondern auss der Apotheken haben" (Moscherosch's "Gesichte Philanders von Sittewald," A. D. 1650, "Deutsche National-Lit.," vol. 32, p. 161). "Der Kerl aber, so an der Thür war, machte *solche* nicht allein auff, sondern" usw. (Sim-

plicissimus, A. D. 1671, ib. vol. 33, p. 99). Adelung in his "Wörterbuch," A. D. 1774-86) censures this usage: "Ein Fehler des gemeinen Lebens ist es, dieses Fürwort statt des persönlichen *er, sie*, zu setzen: Cajus ist angekommen, und *solcher* will, oder es will *solcher* weiter reisen." Elsewhere even in this same article treating "solch" Adelung himself employs this usage: "Man bestraft die Fehler an den Kindern, damit sie *solche* nicht mehr begehen, selbige, dieselben." Adelung means that "solch" is not used in quite the same way as in the preceding example but rather with the force of "selbige" or "dieselben." Adelung's distinction also applies to present usage. We might define it more definitely by saying that "solch" is employed where the reference is not to definite persons or things but is general or indefinite: "Der logische Akzent ermöglicht bei abweichender Wortfolge die Bildung von *Formeln*, andererseits kann er aber auch bei normaler Wortstellung die Bildung von *solchen* hintertreiben" (Herbert Wenck in "Beiträge zur Geschichte der deutschen Sprache und Literatur," 1905, vol. 31, p. 233). "Die zweite Eigenschaft besteht in der Beschränkung der Aufmerksamkeit auf bestimmte *Gegenstände* und auf gewisse Teile von *solchen*" (Wundt's "Völkerpsychologie," 11, p. 80). "Die Zahl der *Abkürzungen* im Bibeltexte ist gering. In den lateinischen Randbemerkungen begegnen dagegen *solche* sehr häufig" (P. Pietsch and E. Thiele in "Einleitung," p. XXI, vol. 1, "Luther's Deutsche Bibel"). In the last of these three examples the personal pronoun "sie" might have been used here: "In den lateinischen Randbemerkungen dagegen begegnen *sie* sehr häufig." This sentence, however, has a little different force. The idea of "Randbemerkungen" is not emphatic in this form of statement as shown by the fact that "sie," a personal pronoun, is employed to refer to it. It is not possible in German to separate a personal pronoun from the verb by another word as in case of "solch" in this emphatic position. To emphasize the pronoun we must use "der" for definite and "solch" for indefinite reference. This employment of "solch" is quite near the original use.

It is within the domain of mere conception. The use of "solch," however, to refer to definite persons or things, the last development of "solch," is not in accord with the nature of "solch," and in spite of its extended use in earlier centuries, even in the writings of the great classical writers, is now gradually disappearing from choice language. Where it still lingers on it is largely confined to official or legal language, which is often very tenacious in holding fast older usage, as in the following sentence from Georg Edward's "Rechtsanwalt Whitehead," where the language is that of a lawyer and the "solch" in this setting is perfectly natural even though the reference is entirely definite: "Sie werden ebenso klar erkannt haben wie jeder andere, der die Aussage des Zimmermädchens gehört hat, dass *solches* nicht vernunftfähig ist."

In all the preceding cases "solch" points backward to some preceding word or words. In M. H. G. "solch" often pointed forward to a following clause or a following group of words: "Dem sagter *sölhru* mære, daz niemen dinne wære der tjustierens gerte" (Parzival, 153, 25-7). "*Sulcher* wort was er gereit: ich hohe, ere wurde dich herre mit begirde" ("Daniel," 11, 3770-2, end of fourteenth or beginning of fifteenth century). This usage is very common in Luther's language: "*Solches* bezeugt die Heilige Schrift allenthalben, das wer sich auff Menschen verlesst, der gehet zuboden" (Weimar, vol. 28, p. 618). "Denn er [*i. e.*, Gott] hat dich bereit von der welt genomen und mir [*i. e.*, Jesu] geschenckt, das ist, dir *solches* inns hertz gegeben, das du mich gerne hörest und mein wort lieb und werd heltest" (*Ib.*, p. 116). After Luther's time this old usage, though deeply rooted in German feeling for many centuries, gradually declined and finally disappeared entirely. It is to-day replaced by the demonstrative "das" or "folgend." The cause of the entire disappearance of "solch" here seems to be that its common function to point backwards became supreme and finally crowded out its other use to point forward. Although the use of "solch" to point forward has entirely disappeared in such examples as these that have just been given, it has

become a mighty factor in present usage in the similar function of a determinativ, which will now be discust in full.

The use of "solch" as a determinativ pointing forward to a person or thing described by a following relative clause is very old. Its use to point to a person or thing described by a following genitiv or prepositional frase is quite modern: "Wohl fehlte es weder an Ausdrücken des moralischen Entsetzens, noch an *solchen* der ästhetischen Empörung" (Kühnemann's "Schiller," p. 29). "Ebenso wichtig, wie ältere Nachweise für Tollwut, sind mir natürlich *solche* für tollwütig" (Stosch in "Zeitschrift für deutsche Wortforschung," vol. I, p. 374). Professor Paul in his "Wörterbuch" says of the use of the closely related determinativ "derjenige" to point to a person or thing described by a following genitiv: "Missbräuchlich wohl unter französischem Einfluss wird es [*i. e.*, "derjenige"] auch mitunter vor einen Genitiv gesetzt statt des einfachen *der*." The whole statement and especially the word "mitunter" attracted the writer's attention at the appearance of the first edition in 1897. The statement has remained unchanged in the second edition of 1908. The writer has learned to follow Professor Paul almost implicitly, but he regards this utterance of the great master as ungarded. In the first place this use of "derjenige" is not rare but is one of the characteristic features of the language of our time. The German of earlier periods does not posses a distinctiv determinativ and modern English has not yet develop't a singl determinativ form. Both languages earlier used demonstrativs in determinativ function. In early N. H. G. occasional attempts to create a distinctiv form for determinativ function were made as we can see by the occasional use of the new form "derjenige." It occurs only a very few times in the language of Luther and always to point to a following relative clause. Its use before a genitiv or a prepositional frase does not occur until much later. That it should also be used before a genitiv and a prepositional frase was only a matter of course. There was an evident tendency to develop a distinct form for determina-

tiv function. Littl by littl both "derjenige" and "solch" became establisht as clear determinativ forms. The old usage of employing demonstrativs here has not yet disappeared, but the new usage has become firmly establisht. The clearness and beauty of the shades of meaning in the determinativs "jener," "derjenige," and "solch" attracts the attention of an English-speaking person who is not used to such differentiation in his own language. Now we turn to the study of the historical development of this differentiation.

In M. H. G. perfect lawlessness reignd with regard to the use of determinativs. The forms "er," "der," "jener," "swelch" (N. H. G. "welch"), and "solch" were all used as determinativs without any sharp differentiation in meaning: "Nu wünscht *im* heiles, der hie liegt" (Parzival, 108, 28). "Von Munsalvaesche wart gesant *der* den der swane brahte" (*Ib.*, 824, 28-9). "Aber *jener*, der in da sluoc der muose tiurre sin dann er" ("Iwein," 2034-5). "*Swelch*iu min raten merken wil, diu sol wizen war sie kere ir pris und ir ere" (Parzival, 2.26-7). "Disiu tjost in lerte flust an *sölchem* prise, des er phlac unz an sin hochvart-swindens tac" (*Ib.*, 197, 14-16). Of these determinativs "er" can only be used in pronominal function, but the others can be used either adjectivly or pronominally. The relativ pronoun in the relativ clause that follows the determinativ is exprest except after "der" or "swelch." After "der" the relativ may be either exprest or supprest: "der [der] Lazarum bat uf sten, der selbe half daz Anfortas wart gesunt" (Parzival, 796.2). Wolfram here employs the old asyndetic relativ construction without the relativ pronoun, but he might in accordance with his frequent usage elsewhere also hav used the new construction with the relativ pronoun as suggested by the form in the square brackets. After "swelch," as in the exampl from Parzival 2.26-7 given above, the old asyndetic construction without the relativ is always employd. This old asyndetic construction is still occasionally found after both "der" and "welch."

In the sixteenth century the determinativ "derjenige" was added to the above list:

"Das ist der rechte prüfestein, ja es ist selbs *das jenige*, das allein rechte und warhaftig heiligkeit machet" (Luther, Weimar, 28, p. 166). From the start it was used both adjectively and pronominally as to-day. This new determinativ differed from all the others in that it could not be used demonstratively. It was a pure determinativ. The gradual recognition of this unique quality of "derjenige" gradually brought it into wide use in the determinativ function at the expense of the other older forms. A differentiation of meaning and function set in. The once very common determinativ "er" gradually assumed a new meaning. Instead of pointing forward it was restricted to its original function of pointing backward to some preceding word: "Der Scythe setzt ins Reden keinen Vorzug, am wenigsten der König. *Er*, der nur gewohnt ist zu befehlen und zu tun, kennt nicht die Kunst, von weitem ein Gespräch nach seiner Absicht langsam fein zu lenken" (Goethe's "Iphigenie," I, 164-8). Here "er" is followed by a relativ clause, but it does not point to this relativ clause. It points backward to "König." The clause is added, not to introduce the person, but to characterize the person that has already been introduced. This differentiation is now almost entirely completed.

Other differentiations are well under way. "Jener" is much used to indicate something well known, either by referring backward to some definit person or thing already mentioned or by making reference to some well known person or thing that is at once recognized by the accompanying description: "Es war *jene* Nacht, in der die dickbauchige, schwarzgeteerte Holländer Kuff gegen den Büssener Deich jagte" (Frenssen's "Die drei Getreuen," III, 1). "Er meint *jene* Sorge, die uns zu furchtsamen Sklaven des Tages und der Dinge macht, *jene* Sorge, durch welche wir stückweise an die Welt verfallen" (Harnack's "Das Wesen des Christentums," 5te Vorlesung). The demonstrativ "der" is still very often used determinatively, but it is evidently being gradually supplanted in this function by "derjenige." The lengthened forms of "der," however, especially "derer" (gen. pl.) and "denen" are

more common here in pronominal use than the monosyllabic forms, as they are clearer determinatives and not so liable to be confounded with the definit article and the demonstrativ. Thus there is an evident tendency to differentiate between demonstrativ and determinativ function. The once common determinativ "welch," on the other hand, is not differentiating itself from "derjenige" in function but in meaning. It has more indefinit and general meaning than "derjenige": "In *welche* Unternehmung er sich auch einlässt, stets hat er Glück." The adverb "auch" is usually associated with "welch" here to distinguish it from other functions of "welch." It still retains the old asyndetic form that characterized its use here in the older periods. Sometimes in archaic or biblical language in accordance with older usage "welch" is used with reference to a definit person or thing which is described in the following asyndetic relativ clause: "Welchen [= *derjenige*, *den*] ich küssen werde, der ist es" (Mark 14.44).

Also "solch" has indefinit meaning, but in a very much less degree than "welch." It is, indeed, very closely associated with "derjenige" in present usage. The latter form by virtue of its first component, the demonstrativ "der," has very definit meaning. Wherever there is a certain degree of indefinitness and "derjenige" seems too definit "solch" is a very convenient expression: "Den stürmischen Vorwürfen *solcher*, die auch hier [*i. e.*, in "Agypten"] gewesen sind . . . entgehe ich durch" usw. (Boy-Ed's "Das Sieb"). "Wenn hier, wie überhaupt für die Apposition der Prosa, das Bedürfnis überwiegt, einer Person, die genannt wird, überdies noch *solche* Merkmale anzuheften, die für den Zusammenhang Bedeutung haben, so wird die Apposition in der Dichtung von anderen Faktoren begünstigt" (Wunderlich's "Der Satzbau," II, p. 14). "Die Männer und zumal *solche* Männer, die sie durch und durch kannte, dachten sich nichts bei einem temperamentvollen Wort, einem Handkuss, einem Strauss Rosen" (Lilienfein's "Die grosse Stille," III). Such examples are very common in Luther's language: "das es dem pobel hat wol gefallen, sonderlich weil es

von *solchen* gepredigt ward, die ein gros ansehen hatten" (Weimar, vol. 36, p. 628). As Luther, however, uses "derjenige" very little there is as yet no common and widely observed differentiation between "derjenige" and "solch." This shade had not yet developed. Nor is "solch" differentiated clearly from the determinativ "der" for "solch" and "der" may be used interchangeably even in the same sentence: "Darumb ist gar ein grosse freiheit und rettung von *solcher* furcht, die widder die Liebe ist und von unten her wechst, das ist, gegen der welt, das sie dich mus zu friden und unbeschuldigt lassen, Doch ist damit nicht *die* furcht weg genomen, so von oben herab fellet, von Gottes zorn und gericht" (Weimar, 36, p. 472). Here we find in the first part of the sentence "*solcher* furcht" and a little further on "*die* furcht" in exactly the same function. In both cases the reference is definit.

Similarly "solch" is often used as a less definit determinativ before a genitiv or a prepositional frase: "In allen Sprachzweigen gibt es neben den Konjunktionen, die dem Stamm \*io oder dessen Ersatz angehören, auch *solche* anderer Herkunft" (Brugmann's "Kurze vergleichende Grammatik," p. 668). Compare this use of "solch" with moderately definit force with the following exampl with "derjenige" where the force is entirely definit: "Weiterhin unterscheidet sich die von Grimm vorgetragene Erklärung von *derjenigen* Bopps wesentlich in zweierlei Hinsicht" (Hermann Collitz's "Das schwache Präteritum," p. 2).

Very often "derjenige" is used without reference to definit individuals, but even here it usually differs marktly from "solch" in that it points with sharp precision to a definit, well defined group or class of persons or things: "Ich lege dies Drama in die Hände *derjenigen*, die es gelebt haben" (Hauptmann's "Einsame Menschen," Preface).

This differentiation of "solch" from "derjenige" is such a convenient one that "solch" doubtless often to-day has this moderately definit meaning even where it might be possibl to construe it as used in its old original meaning of quality, which tho still very common has been intentionally excluded from this discus-

sion: "Man sucht in dem Gewühl von Menschen nach *solchen*, die geistig und seelisch bedeutend sind" (Lilienfein's "Die grosse Stille," IV). "Perioden der Gleichgültigkeit wechselten mit *solchen* lauter zorniger Auflehnung" (*Ib.*, VI). In both of these cases "solch" may also contain the idea of quality. The idea of quality, however, does not seem to be as strong as that of indefinitness, for when the idea becomes definit "solch" is replaced by "derjenige" even where the idea of quality is clearly present: "Wie den Engländern eine gewisse Sentimentalität, die freilich ganz verschieden ist von *derjenigen* ihrer deutschen Vettern, durchaus nicht fremd ist" (Prof. Dr. Ernst Sieper in "Westermann's Monatshefte," vol. CXI, p. 189).

It should not be inferd from the preceding attempts to define the differentiations in the present use of the German determinativs that these boundaries are firm and fast. In language the old and the new are frequently wondrously mingled. In our prosy moments "derjenige" by virtue of its precise meaning and substantial form gains our sympathy, while in poetic or religious moods "welch" and "solch" are nearer our feeling in spite of the fact that their quaint forms and indistinct meaning point to a distant time. In our prosiest days and moments of clearest thought, however, the critical faculty does not attain *absolute* sway. There is always more or less irregularity, but thought in its expression has certain definit paths just as the forest animals who usually roam about aimlessly nevertheless make certain beaten trails thru the woods.

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## AUGRIM-STONES

In his description of the clerk in the *Miller's Tale* Chaucer uses a somewhat technical term, *augrim-stones*,<sup>1</sup> which has not been sufficiently explained by the commentators. The term im-

<sup>1</sup> His augrim-stones layen faire apart  
On shelves couched at his beddes heed.